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The Anglo-Saxon period, stretching from the fifth to the late eleventh century, begins with the Roman retreat from the Western world and ends with the Norman takeover of England. Between these epochal events, many of the contours and patterns of English life that would endure for the next millennium were shaped.

The Anglo-Saxon World: Ryan, M. J., Higham, Nicholas J ...

Returning to study literature once more after a long break from academia and this period is relatively new to me so I've found the book accessible and very useful. It gives an engaging overview of the literature of the time and an insight into the milieu of the Anglo-Saxon world which supports your understanding of the texts in translation.

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Market freedom is high in the United States, the United Kingdom, Canada, Australia, and New Zealand, as all five share the Anglo-Saxon economic model – a capitalist model that emerged in the 1970s based on the Chicago school of economics with origins from the 18th century United Kingdom.

## Anglosphere - Wikipedia

Historically, the Anglo-Saxon period denotes the period in Britain between about 450 and 1066, after their initial settlement and up until the Norman Conquest. The early Anglo-Saxon period includes the creation of an English nation, with many of the aspects that survive today, including regional government of shires and hundreds.

## Anglo-Saxons - Wikipedia

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"The Anglo-Saxon World introduces the Anglo-Saxons in their own words- their chronicles, laws and letters, charters and charms, and above all their magnificent poems. Most of the greatest surviving poems are printed here in their entirety."--

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[The Anglo-Saxon World \(0\): Amazon.co.uk: Kevin Crossley ...](#)

Anglo-Saxon, term used historically to describe any member of the Germanic peoples who, from the 5th century ce to the time of the Norman Conquest (1066), inhabited and ruled territories that are today part of England and Wales. Read More on This Topic United Kingdom: Anglo-Saxon England

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The Lost Art of the Anglo-Saxon World; The Lost Art of the Anglo-Saxon World: The Sacred and Secular Power of Embroidery [Paperback] ... Tel: +44 (0)1226 734350 Fax: +44 (0)1226 734438 Oxbow Books, 47 Church St., Barnsley, S70 2AS GENERAL ENQUIRIES: Tel: +44 (0)1865 241249 Fax: +44 (0)1865 794449 Oxbow Books, The Old Music Hall, 106-108 Cowley ...

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Presents the Anglo-Saxon period of English history from the fifth century up to the late eleventh century, covering such events as the spread of Christianity, the invasions of the Vikings, the composition of Beowulf, and the Battle of Hastings.

This latest title in the highly successful Ancient Textiles series is the first substantial monograph-length historiography of early medieval embroideries and their context within the British Isles. The book brings together and analyses for the first time all 43 embroideries believed to have been made in the British Isles and Ireland in the early medieval period. New research carried out on those embroideries that are accessible today, involving the collection of technical data, stitch analysis, observations of condition and wear-marks and microscopic photography supplements a survey of existing published and archival sources. The research has been used to write, for the first time, the 'story' of embroidery, including what we can learn of its producers, their techniques, and the material functions and metaphorical meanings of embroidery within early medieval Anglo-Saxon society. The author presents embroideries as evidence for the evolution of embroidery production in Anglo-Saxon society, from a community-based activity based on the extended family, to organized workshops in urban settings employing standardized skill levels and as evidence of changing material use: from small amounts of fibers produced locally for specific projects to large batches brought in from a distance and stored until needed. She demonstrate that embroideries were not simply used decoratively but to incorporate and enact different meanings within different parts of society: for example, the newly arrived Germanic settlers of the fifth century used embroidery to maintain links with their homelands and to create tribal ties and obligations. As such, the results inform discussion of embroidery contexts, use and deposition, and the significance of this form of material culture within society as well as an evaluation of the status of embroiderers within early

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medieval society. The results contribute significantly to our understanding of production systems in Anglo-Saxon England and Ireland.

An eye-opening, engrossing look at the central role of monsters in the Anglo-Saxon worldview. This book addresses a simple question: why were the Anglo-Saxons obsessed with monsters, many of which did not exist? Drawing on literature and art, theology, and a wealth of firsthand evidence, *Basilisks and Beowulf* reveals a people huddled at the edge of the known map, using the fantastic and the grotesque as a way of understanding the world around them and their place within it. For the Anglo-Saxons, monsters helped to distinguish the sacred and the profane; they carried God's message to mankind, exposing His divine hand in creation itself. At the same time, monsters were agents of disorder, seeking to kill people, conquer their lands, and even challenge what it meant to be human. Learning about where monsters lived and how they behaved allowed the Anglo-Saxons to situate themselves in the world, as well as to apprehend something of the divine plan. It is for these reasons that monsters were at the very center of their worldview. From map monsters to demons, dragons to Leviathan, we neglect these beasts at our peril.

*The Material Culture of the Built Environment in the Anglo-Saxon World*, second volume of *Daily Living in the Anglo-Saxon World*, continues to introduce students of Anglo-Saxon culture to aspects of the realities of the built environment that surrounded Anglo-Saxon peoples through reference to archaeological and textual sources. It considers what structures intruded on the natural landscape the Anglo-Saxons inhabited - roads and tracks, ancient barrows and Roman buildings, the villages and towns, churches, beacons, boundary ditches and walls, grave-markers and standing sculptures - and

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explores the interrelationships between them and their part in Anglo-Saxon life.

The very first collection of essays written about the role of trees in early medieval England, bringing together established specialists and new voices to present an interdisciplinary insight into the complex relationship between the early English and their woodlands.

In this book, Scarfe Beckett is concerned with representations of the Islamic world prevalent in Anglo-Saxon England. Using a wide variety of literary, historical and archaeological evidence, she argues that the first perceptions of Arabs, Ismaelites and Saracens which derived from Christian exegesis preconditioned western expressions of hostility and superiority towards peoples of the Islamic world, and that these received ideas prevailed even as material contacts increased between England and Muslim territory. Medieval texts invariably represented Muslim Arabs as Saracens and Ismaelites (or Hagarenes), described by Jerome as biblical enemies of the Christian world three centuries before Muhammad's lifetime. Two early ideas in particular - that Saracens worshipped Venus and dissembled their own identity - continued into the early modern period. This finding has interesting implications for earlier theses by Edward Said and Norman Daniel concerning the history of English perceptions of Islam.

Cross and Cruciform in the Anglo-Saxon World: Studies to Honor the Memory of Timothy Reuter is edited by Sarah Larratt Keefer, Karen Louise Jolly, and Catherine E. Karkov. This third and final

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volume of an ambitious research initiative begun in 1999 concerned with the image of the cross, shows how its very material form cuts across both the culture of a society and the boundaries of academic disciplines---history, archaeology, art history, literature, philosophy, and religion---providing vital insights into how symbols function within society. The flexibility, portability, and adaptability of the Anglo-Saxon understanding of the cross suggest that, in pre-Conquest England at least, the linking of word, image, and performance joined the physical and spiritual, the temporal and eternal, and the earthly and heavenly in the Anglo-Saxon imaginative landscape. The book is divided into three sections. The first focuses on representations of "The Cross: Image and Emblem," with contributions by Michelle P. Brown, David A. E. Pelteret, and Catherine E. Karkov. The second section, "The Cross: Meaning and Word," deals in semantics and semiology with essays by Eamonn O Carragain, Helen Damico, Rolf Bremmer, and Ursula Lenker. The third section of the book, "The Cross: Gesture and Structure," employs methodologies drawn from archaeology, new media, and theories of rulership to develop new insights into subjects as varied as cereal production, the little-known Nunburnholme Cross, and early medieval concepts of political power. "This volume makes valuable contributions and should appeal not only to Anglo-Saxonists but also to those with interests in early medieval intellectual and cultural history, liturgy, and iconography."---Nicole Guenther Discenza, University of South Florida

*Cross and Cruciform in the Anglo-Saxon World: Studies to Honor the Memory of Timothy Reuter* is a major collection of new research, completing the publication series of the Sancta Crux/Halig Rod project. *Cross and Culture in Anglo-Saxon England: Studies in Honor of George Hardin Brown, Volume 2* in this series, remains available from the West Virginia University Press.

This book includes a dynamic study of the different types of equity throughout history and in the

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different legal systems; the concept, content, limits, functions and types of equity; the relationship between equity and related ideas, and equity in all the branches of the legal order.

Crossley-Holland--the widely acclaimed translator of Old English texts--introduces the Anglo-Saxons through their chronicles, laws, letters, charters, and poetry, with many of the greatest surviving poems printed in their entirety.

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